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REPORT

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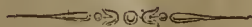
American Presbyterian Mission

IN

WESTERN INDIA

FOR

1891.



P o o n a :

PRINTED AT THE ORPHANAGE PRESS.

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POST OFFICE ADDRESSES OF MISSIONARIES

AND

LOCATION OF FORCES FOR 1892.

KOLHAPUR.

<i>Missionaries</i>	{	Rev. and Mrs. Goheen. Rev. J. M. Irwin. Miss Rachel. Miss Esther Patton. Mrs. R. G. Wilder. Miss Grace E. Wilder.
<i>Catechists</i>		Baizuba Thakur and Basantrao Thakur.
<i>Teachers</i>	{	Shomshikarappa Shivilingappa. Vithoba Hazari.
<i>Bible Readers</i>	{	Poonabhai Ismail Shaik. Radhabai Piraji.
<i>Girls' School Teachers</i> ...	{	Santabai Tergavkar. Sonabai Baizoba.

OUT-STATIONS.

WADGAV.

Catechist.....Sidaram Piraji.

HERLA.

TeacherTukaram Kambarle.

RATNAGIRI.

<i>Missionaries</i>	{	Rev. and Mrs. W. H. Hall. Miss E. T. Minor. Miss A. M. Jefferson.
<i>Catechist</i> .		Khandoba Padghalmal.
<i>Teacher</i>		Ramchandra Jingadi.

PANHALA.

MissionariesRev. and Mrs. G. H. Ferris, (P. O.
address—Kolhapur.)

CatechistShivaram Masoji.

Girls' School Teacher.....Radhabai Vithoba Shindi.

OUT-STATIONS.

KODOLI.

Catechist.....Santoba Ranbhisi.

TeacherRama Balokaba.

AYATAVADI.

Catechist.....Satuba Ranbhisi.

TeacherTayapa Gayakvad.

SANGLI.

<i>Missionaries</i>	{	Rev. J. P. Graham.
		Dr. and Mrs. W. J. Wanless.
		Mr. and Mrs. John Jolly.
	}	Miss Jennie Sherman.

Catechist.....Bhikaji Powar.

TeacherBabji Ranbhiri.

Bible Reader & Teacher ...Dayabai Nataji Bingadevi.

Dispensary Assistants ... { Somaji Gharoji, Sayad Abdul
and Rufus Berger.

OUT-STATIONS.

MIRAJ.

Catechist.....Govindarao Malap.

TASGAV.

Catechist.....Bhivaji Kali.

IN AMERICA.

Rev. and Mrs. G. W. Seiler, Harrisburg, Pa.

Rev. and Mrs. L. B. Tedford, Wooster, Ohio.

Mrs. J. P. Graham

” ”

INTRODUCTION.

Each year, as it passes, seems at first only a repetition of the previous one, and yet, as we look back over the stream of years and watch the region round us, we realize that there has been advance and that we ourselves have been borne onward. There have been recessions and rapids, now the waves have clapped their hands in the sunlight and sunk again into shadow : but all meanwhile has been in motion, impelled by the constant laws of God. As the river among the rocks wrestles with its obstacles and though broken, does not despair : so our hopes and enthusiasm have toiled amid opposition, prejudice, and discouragement, yet still we seek the open sea of God's covenant promises. We still believe that the " river of salvation " flowing wider and deeper with the years, will eventually bring life even to our Indian desert, that will make it " blossom as the rose."

We have been visited in our isolation, at the beginning of the year, by Mr. and Mrs. S. D. Wishard representing the Y.M.C.A., who were most cordially received both on their own account and as news-bearers from the homeland. Quite recently we have had the great pleasure of welcoming Rev. John Gillespie, D.D. and Mrs. Gillespie. Their presence with us as official representatives, and their wise and friendly counsel, have greatly stimulated our work ; while their Christian fellowship and personal interest, has encouraged us all.

This past year has witnessed the most welcome arrival of Rev. Geo. H. and Mrs. Ferris, with their daughter Phoebe, and of Rev. J. P. Graham, returning to their former field of labour : and also the arrival of Mr. and Mrs. John Jolly, Miss Amanda M. Jefferson, and Miss Emily T. Minor, with her sister Miss Mary Minor, into our missionary circle ; while also it has brought

the unwelcome departure of Rev. and Mrs. G. W. Seiler, Mrs. A. M. Hull, Miss Margaret Ewalt, and Rev. L. B. Tedford, for America; Mrs. Seiler and Miss Ewalt being in poor health.

This year has also witnessed the re-opening of Ratnagiri, the re-occupation of Panhala, and the ripening of the promise of Miraj as a station; it has seen, too, the Kolhapur and Ratnagiri churches repaired, and a new bungalow built at Kodoli. The epidemic of influenza has, with other sicknesses, tried the health of our missionaries and native brethren. Little May Wanless has taken wing to her upper Home, while two other little ones have come in her stead, Anna Francis Goheen and Ethel May Wanless. From our native church two lights have departed, Paulinabai and Hannahbai; and four infants, children of our Christians, Ramchandra, Guruputra, Baizoba and Shivaram, have gone to represent their families in the "happy land." The missionaries themselves have been spared to the work, although several have had their turn on the bed of affliction. Notwithstanding the absences from the roll-call of workers, the work of the Lord has steadily progressed, and we thank God for it: and pressing on we most earnestly ask the prayers and help of all the friends of missions, that we may be directed and blessed in God's own way.

KOLHAPUR STATION.

REV. J. M. GOHEEN'S REPORT.

As another year draws to a close a report of its work must be made. Early in the year our station lost some of its best workers.

On the eve of Mr. Seiler's departure for the U. S. A., Mr. Irwin took charge of the Mission High School, and I have had charge of the Vernacular Schools. At the end of the hot season Rev. G. H. Ferris kindly consented to teach the Theological class during the rains. I fear had he not done so, the class would not have been taught this year, as all of my time was taken up with the other educational and pastoral work.

EDUCATIONAL WORK.

The Vernacular School work has had its "ups and downs." There were four boys' and two girls' schools at the beginning of the year, and the same number at its close. Girls on the roll 90. Boys on the roll 230. The boys' school at Herla has had an average attendance of thirty, all low caste boys. I have always found the school going on well, and every month at least three or four boys have risen into higher classes. Some of the boys from this school went to the Christian Boys' School at Sangli for a part of the year. I am sorry to learn they have not returned this term. Two of the older boys have shown much interest in Christianity. I trust they are not far from the kingdom.

One married man who attends the night school was baptized early in January, has had much to contend with, as his wife and friends have tried hard to lead him back to Hinduism. So for he has stood out boldly, and seems happy in the Christian life.

The school at Wadgav had an attendance of some forty and was going on nicely, until a young Brahmin from the Government school there, became interested in Christianity. This stirred up a spirit of animosity and the parents of the boys who attended our school, were given to understand that if they did not stop sending their boys, trouble would arise. Consequently our school was almost broken up for a time, but we hope it may soon build up again.

The school in Shuniwar Peth was going on quietly when I left Kolhapur in March for Mahableshwar. I had only been there a few weeks when trouble arose between the two Masters, which resulted in my having to close the school in April. After my return these same masters settled their difficulties, and the school was re-opened in June. The school in Shukrawar Peth has gone on without any trouble all the year. A new school was started in Aditwar Peth in June. Some forty boys attended. While I was examining it one day in August, some men came in and sat down. After hearing the boys repeat the Lord's Prayer and The Ten Commandments they went out and told the parents what their children were studying. The result was, none of the boys were allowed to attend, and so it was closed. The teacher then opened a school in Mungalwar Peth, but it met with similar opposition there, and so after a month or two we were obliged to close it also.

EVANGELISTIC WORK.

This work has been carried on regularly throughout the year. Baizoba has preached daily in Kolhapur city, while Basantroa and Sidaram have made several tours in the in the districts around Kolhapur. The preaching services held on the street in front of the Church Monday and Friday evenings, have been well attended. I have frequently counted seventy-five hearers. Shivaram has seldom failed to be present and has greatly helped in these services. I have not made any tours, but have gone once a month regularly to Herla and Wadgav to preach, as well as to examine the schools.

I have always made it a point to be at Wadgav on Monday, Bazaar-day, and have preached to large and attentive audiences in the Bazaar, assisted by Sidaram and Tayapa. The influence of these two men is being felt for good in that town, and I feel confident the good seed sown there will yet spring up and bring forth an abundant harvest. The people send for Sidaram to come to their houses in cases of sickness, and he says they always expect him to *pray* as well as to preach. Frequently the native doctor in charge of the Government dispensary there, has sent for Sidaram to come and preach to the people in front of the dispensary. In the case of a boy who had fallen into a well about a mile from town, their doctor after having failed to restore the boy to life, advised the parents to take him to Sidaram's house. They did so, and after praying earnestly for the boy, he set to work to restore respiration. In a short time the boy sat up and asked where he was. Sidaram has given medicine to hundreds of people. He holds regular services on Wednesday and Sunday afternoons in the school-room. In the tours which he and Basantrao have made, they have found the *Magic Lantern* very useful. They have preached during these tours in 95 different towns to over 11,000 people, besides distributing thousands of tracts. I was obliged to let Basantrao go to Sangli November 1st to assist Miss Wilder in the boys' school; since then Sidaram has been touring alone. Both these helpers have done faithful service this year. Basantrao has preached in 117 towns to 13,581 people. Sidaram has preached in 249 towns to 21,076 people. Baizoba has preached in 10 towns to 11,652 people. I feel too, they have had the prayers of the Church-members while they have been out preaching. I may also add that the church has paid the expenses of their cart, etc. during these tours.

SUNDAY SCHOOLS.

Owing to the departure of Mrs. Seiler and Mrs. Hull the Sunday Schools in Shukrawar and Shuniwar Peths were closed, as there were no persons to fill their places. The

school in the city chapel at 8-30 a. m. has been kept up all the year.

During the rains there were over 300 present. The average attendance has been about 250. Since the new benches were put into the chapel, we have been able to arrange the classes better and to seat nearly all comfortably. By increasing the number of classes to twenty, we reduced the size of the classes, which makes it easier for the teachers to control their pupils. The Sunday school on the compound has been conducted by Mrs. Goheen as formerly at 2 p. m. The Sunday schools at Herla and Wadgav have had an average attendance of 25 each. The International lessons have been taught. I have gone over the lessons on Wednesdays; most of the teachers having been present at this service.

PASTORAL WORK.

This work has had its lights and shades. One of the bright spots was the old chapel re-juvenated, until it looks almost like a new house of worship. It has been a joy to preach to the Christian people, seated as families in their pews—a privilege never enjoyed by them before. The audiences have been large and attentive, and not nearly so noisy as formerly. The Communion services have also been held in the city since the completion of the repairs, and large numbers of Hindus have been present and showed by their attention, that they were at least interested, and many have remarked, “See how these Christians all drink out of one cup”—an unheard of thing among caste Hindus.

I think it worthy of mention that I find it much easier to preach since the new ceiling has been put in. I wish here to express my thanks to all the kind friends who have helped to make this church a place meet to worship in. I trust many hearts may be made glad in this house of the Lord. There is one thing more, worthy of mention here. I have heard that a little company of Hindus meet regularly every Sunday evening to

read our Bible, sing and pray. One of them who had said he did not believe there was any thing good in any religion, is becoming very much interested in these meetings. Let us hope and pray that these young men may all come out and be true followers of Christ.

The death of Paulinabai in February, cast a deep gloom not only over the church, but over all in the neighborhood where her home was. To the pastor she was as Aaron and Hur upholding his hands by prayer, but we feel that our loss is her eternal gain. Our hearts were again made sad in October by the death of Hannahbai, a mother whose death leaves a large vacancy in the house. For her to die was gain. Both these women left large families of children and each a little babe only a few days old; whose lives, have been spared by God. Some other homes have been entered by the Angel of Death, and three little lambs have been safely folded in Heaven.

Two church-members have been suspended for leading immoral lives, and one name has been stricken from the roll for continued absence for more than two years, though living within sound of the church bell.

Six members have been dismissed by letter to join other churches. Received into the church by letter—three. On profession of faith in Christ—four.

BAPTISMS.

Adults	Baptized	2
Children	Baptized	10

DEATHS.

Adults	2
Children.	3

CHURCH ROLL AT THE END OF 1891.

Whole number of Commuincants.....	71
Whole number of Baptized Children	47

CONTRIBUTIONS.

Kolhapur Church.....	Rs.	197	7	0
Kolhapur, S. S. Christmas offering.....	„	23	0	0
„ Benevolent Society.....	„	45	0	0

MRS. GOHEEN'S REPORT.

CHRISTIAN GIRLS' SCHOOL.

We have had this year in the boarding department of this school, nineteen girls. One was married in August and one was removed by her father in September, thus leaving seventeen girls at the close of the year.

Until December, when 'La Grippe' overtook us, the general health was very good.

Miss Irwin has had charge of the house work and has introduced some changes which tend toward better order and tidiness. There has, indeed, been a marked improvement in these things since Miss Irwin began her work.

At the opening of the last session, the parents of some of the girls gave their daughters new *tsolis* to bring back with them to be made up and worn here. And one good man who has two girls in school, sent enough *chillies* for two months *chatne*.

These are the things that encourage one to visions of a self-supporting school some day.

In the school department we have had thirty scholars. Three of them were young women taking a second course of study, and five were little boys. The school is very small, but I believe we have all the available girls in the Mission.

We introduced the Government standards of study in June and have now our classes fairly well worked up toward half the requirements of a year. We planned to allow, if it be

necessary, a year and a half to each standard. Miss Little, the Lady Superintendent of the Government Girls' Schools, examined our school early in December. This was partly to show her interest in our work, and partly for our satisfaction, as we wished to understand the Government methods. Miss Little expressed herself well pleased with the bright faces, tidiness and general intelligence of the girls; but she thought them less advanced in Arithmetic and Geography than girls in the same grade in Government Schools.

If I were to do more than to heartily and publicly thank Mrs. Ferris and Miss Patton for the help they have given me in the school this year, I should be encroaching upon their own reports. It is perhaps enough, to say here, that the help was most efficient and valuable. Miss Patton, in particular, when I was unable to attend to my duties, took entire charge of the school.

This help and that of Miss Irwin, has prepared the way for me to resign with much less reluctance than I might otherwise have felt. I cannot but know that the work will be carried on in many of the lines I have followed, and when there are changes, they will be changes for the better. I have coveted for the school the very advantages it is now likely to have.

THE BOOK SHOP.

Although the Book Shop is not a Mission enterprize, the greater part of the funds for carrying it on, have been furnished by friends of Missions, and it is perhaps proper that I give some little account of it here.

The sales for the year ending December 31st 1891, have amounted to Rs. 324-6-8. We have spent a little more than Rs. 100 in increasing the stock, and have put up a little shop at a cost of Rs. 210.

Two-thirds of the receipts have come from the sale of text books and stationery, but there have been enough Christian

books sold to Hindus and Mohammedans, to show that there is a place for such a shop in Kolhapur. I have been gratified by the demand for the cheap English publications of the Madras Tract Society.

ZENANA WORK.

Miss Patton and I agreed to divide between us the Zenana visiting which Mrs. Hull had opened up. I confess that my share of the work has been very irregularly done, my other duties often conflicting with it. But I have been most heartily welcomed in the three houses I visited oftenest, and urged to return weekly, and invited to three or four other houses. I went into a house one morning on my way home from bazaar to inquire for a sick woman, and as I came away after only a few minutes stay, one of the women of the house said to me, 'Did you not bring your book? Are you not going to read and talk to us? We like the book.' And I found in most of the houses where my sister had visited, an interest in, almost a reverence for, the Book of Books.

THE WOMAN'S BENEVOLENT SOCIETY.

This society has made during the year just closed, from the sale of garments, old and new quilts and pillows, the sum of Rs. 45. Fully three-fourths of this money came into the treasury during the management of Mrs. Ferris while she was in Kolhapur for the rains. The women of the church voted early in the year, to devote the receipts of the Society to a new pulpit and pulpit furnishings for our renovated church. The sum collected, Rs. 45, was handed to Mr. Goheen for this purpose.

MISS ESTHER PATTON'S REPORT.

SCHOOLS.

Since my return to India I have had charge of the Ravi-war Hindu Girls' school.

During the year there have been thirty-five girls in this school; but sometimes the attendance was so small I thought we must give up the school. But each time, the girls would come back and seem so glad to be in school again, that it has encouraged me to go on. For the past two months they have been very regular in attendance, and have come promptly at 8 o'clock. One day I found the school in great disorder and the teacher in tears, because the father of one of the girls had come in and had abused the teacher and me. He said, "you teach the children disobedience to parents—specially parents-in-law." His daughter who is by nature wild, and disobedient, is a much nicer girl now than she was when she entered the school. When she was taken by her mother-in-law to her husband's home to learn to cook, she had run away ever so many times, and of course had greatly irritated her mother-in-law. Finally the girl's father had taken her, and after getting her settled in the husband's home, started to go back to his own home. He had hardly left the house when the girl rushed out of the house, and, running by another street, reached her home as soon as her father did.

The mother-in-law followed, and poured out her wrath on the poor father, and he laid all the blame on the Christian school and the "Miss Saheb."

The 1st of February, Mrs. Hull gave her school to me as she was going to America. During the year there have been sixty pupils. We have six grades, and our new fifth grade is a very nice one, containing five bright girls, and the monitress who has studied with the girls, and is doing very well for a woman as old as she is.

We rent, for this school, the upper front loft, or verandah, of a large house in an alley near the Market-place. The front lower floor is occupied by a wool-teaser and blanket-maker. Just across the narrow alley lives another wool-teaser, and as their instruments make a good deal of noise, and our part of the loft surrounds the open court of the house, and this court is the

place for the men of the house to sit and smoke, and clean their teeth, and wash out their mouths and their stomachs also, according to native custom, it is often difficult to teach with a "calm sweet tone" of voice, or unruffled spirit. Nevertheless the place is a good one in many ways for the school. It is away from the main street, and is light and airy which cannot be said of many native houses. The parents of all the girls have been friendly, especially so about Christmas time. We had our annual prize-giving in the city church and I was pleased to see a large number of women present; and they seemed to enjoy our Christmas exercises.

The dolls, sewing-bags and comb-cases sent by my friends in Brooklyn, Jackson, and Lansing, Michigan; and Minneapolis, Kansas, have been such a help to me in my prize-giving at Christinas.

I have also during the year taught in the Christian Girls' Boarding School to relieve Mrs. Goheen of some of her manifold duties. This has been a great pleasure, for the girls are more responsive to one's teaching, and there is more order and much less noise than in the city schools.

ZENANA WORK.

I took up the pupils Mrs. Hull had been teaching in their homes, and I have enjoyed the work very much. I have also visited in the homes of the school girls.

SABBATH SCHOOL CLASS.

Until the rains, I had the Christian girls in my S. S. class. While Mrs. Ferris took these girls I took a large class of Hindu and Mohammedan boys. To encourage them, I offered a hymn book to each boy who would commit and remember the golden texts for six months of the year, and about ten boys will get books.

BIBLE WOMAN'S NORMAL CLASS.

The Bible Woman's Normal Class have studied three hymns,

the 15th and 16th chapters of the Gospel of Matthew, and some general questions on the Old Testament, taking up the names of the books of the Bible, and learning a few of the prophecies relating to Christ, and committing all of the 53rd of Isaiah.

Mrs. Goheen, Mrs. Ferris when in Kolhapur during the rains, and I, have had meetings with the women to help them in their study; and some of the women and girls have come to me on Sunday for extra help. Two women Poonabai and Radhabai, are expecting to enter upon the work of Bible-readers, as soon as they pass the examination at the close of our Annual Meeting.

THE LIBRARY.

Through the kindness of Mr. Goheen and Mr. Ferris, assisted by a native carpenter, a nice cupboard has been made for the Mission Library, and I have placed the books therein. Many of these books have been gnawed either by the tooth of time or by insects, until they are useless or unsightly; and some were so bad, having no readable matter inside, and only part of the cover outside, that I gave them no place.

REPORT OF REV. J. M. IRWIN.

My work for the past year, may be classed under three heads, viz:—

- 1st.—The Study of the *Language*.
- 2nd.—The conduct of *Kolhapur Mission High School*.
- 3rd.—That of three *Bible Classes*.

LANGUAGE.

Of this I need not speak further than to say that it has been the most prominent item of my work, and that at the end of the year, I passed my Preliminary Examination in due order.

THE MISSION HIGH SCHOOL.

The first week of our arrival, and for the first time in my life, Mr. Seiler drafted me as a teacher, apparently in utter disregard of my many apprehensions. Happily, having heard of the wily Brahman and his subtilities while yet far away, I assumed my position with considerable caution.

At the first of the year while at our Annual Mission Meeting, I was named as Mr. Seiler's successor, and having had two months' experience in the school, by February the control of the school began to fall into my hands. Shortly after Mission Meeting, Mr. Hannum who had kindly assisted in the school, was obliged to go to Ratnagiri, to fulfil his appointment to that station. Before Mr. Seiler left, he concluded to give up temporarily, the first three standards, about the expense of which he had long been uneasy, thus leaving me the upper four. The transfer from all connection with the school of Messrs. Seiler and Hannum, and of Misses Sherman and Irwin, and the loss for economy's sake of the three lower standards, of course necessitated a general re-adjustment.

Mr. Seiler and I therefore questioned between ourselves, as to whether it would not be advisable to abolish the whole institution, especially as financially it had always suffered the difficulties of a famine child, and had been neglected more or less, of necessity, because of the pressure of other work. You will not wonder then, that my effort for the first six months, became one for *life*.

However, I am glad to report that that effort being successful, by the blessing of God, has changed during the last six months, into one for *uniform excellence*.

In last December, the Mission Grant was exhausted, leaving the deficits of four months to be carried, amounting to about Rs. 275, the school also being in debt, by a whole month's expenditure of about Rs. 175.

This deficit and debt were both cleared by June.

It has therefore been a hard trial year, for this reason, and also because through strained finances, discipline became so relaxed in the matter of promotions and entrances, as to demoralize the whole school, especially in regard to scholarship; thus forcing two conclusions on the mind of the person in charge, viz: that such a school cannot be maintained properly on *Rs. 500 per year*; nor with the *odd ends* of time left to one missionary from numerous *other forms of work*.

Seeing, then, the *only* and truly *excellent* opportunity thus presented, of reaching the higher castes with the Gospel, in its natural connection with the mental and physical growth of the youth of the country:—and seeing the school survive the change in administration, and increased severity of discipline, and take kindly to additional attention being paid to religion; we were encouraged to hope for a general and systematic improvement.

1st.—The *Building* has by dint of effort, been rendered much more suitable for school purposes, by the addition of some thirteen new walls and such other changes, at an outlay by our landlord of perhaps more than Rs. 200; with the compensation of continued occupancy, one rupee additional in the rent and our furnishing the matting for the year costing about Rs. 32.

2nd.—The *Furniture* necessary for thorough equipment for work, has been about doubled by an expenditure of Rs. 175.

3rd.—The *Laboratory* has been helped by an expenditure of only Rs. 30.

4th.—The *Library*, principally composed of reference books and religious books, has been increased in value, including estimated donations, by Rs. 137.

5th.—A *Reading-Room*, of some ten or twelve subscriptions, has been introduced by our missionary patrons, with a predominantly *religious tone*.

6th.—A little *Gymnasium* has been opened by way of *gift* to the school, which we expect will increase this year it's practical influence and profit.

7th.—The *Lower Standards*, abolished in February, were restored in November, and they now contain an increased number of students, with a much greater amount received from fees.

8th.—A *University School Final Class* was established in November last, with the addition of a special teacher : thus completing the secular curriculum by covering both the University Matriculation, and the examination for Government Service.

9th.—A *System of Prizes*, such as are offered in our other Mission schools and in all Government schools, being much needed, because of the great competition, and as a stimulus toward excellence in study, was offered for the year opening in November 1891. Prizes for *Bible* study and general scholarship were established, the Bible prizes being supplied by the patronage of our missionaries, in all the standards, placed uniformly higher in value, and made to include the Sabbath-school lessons as part of their subject-matter. The amount of all the prizes, will be about the value of Rs. 160.

10th.—We have pursued the purpose inaugurated by Mr. Seiler, of applying for a *Grant-in-aid* from our native Government, and have been duly registered by the act of the Council of Administration, for aid, according to the British Educational Code.

The Seventh Standard not being admitted to any grant under the rules, three of our Standards were presented for Government Examination in October last, and we hope to secure something for the past year, though it is as yet quite an uncertain expectation. The Examination was rigid and the result very poor, which in the circumstances was not at all surprising, still it will prove quite a stimulus to the school. The sanction

of the Mission to this application for a grant, was over-looked at the beginning, but has recently been secured.

11th.—At the late Matriculation Examination, out of twelve students sent up, we succeeded in passing *three*, an increase of three, and about the usual per-cent. in the whole Presidency.

12th.—In July we received into service Anandrao one of our Christian pupil-teachers; this move, with the assignment of some classes to higher teachers, has enabled us to relieve from teaching Shivaramji, (one of our best helpers) for engaging in more directly evangelistic work, elsewhere in the Mission.

Although during ten months we where without the three lower Standards, yet we are glad to report an average annual enrollment of 93 students, with an average daily attendance of 70.

The total <i>Expenditure</i> in the last Calendar year, has been	Rs 2,776	6	2
Total <i>receipts</i> by fees &c. ...Rs.	1,289	1	6
Total <i>Grant</i> by the Mission.Rs.	636	0	0
Total <i>deficit</i> cleared to January 1st, 1892	Rs. 851	4	8
			Rs.2,776 6 2

The *Arrangements* for *teaching Christianity* in the school have been the following, viz :—

1st.—The Christian Vernacular Text-books throughout the seven Standards.

2nd.—Daily Prayers.

3rd.—The *Bible* as a special and regular text-book throughout the seven-Standards.

4th.—Special *Bible classes* on Sabbath, and week days at their own request; the Sabbath class we hope will develop into a Sabbath-School.

5th.—A complete system of *Bible Prizes*.

6th.—Religious tracts and papers distributed regularly.

RESULTS IN THE DIRECTION OF CHRISTIANITY.

1st.—*Regular teaching* to a class otherwise inaccessible to the Gospel, with little or no *opposition*.

2nd.—High School students are proverbial, as disregarding the obligations of Hinduism and Caste.

3rd.—The students have generally ceased to be eager to dispute the truths of the Gospel, they blush to advocate Hinduism in its popular form, and they show that their minds are becoming saturated with Christian conceptions of life, character, and religion.

4th.—They no longer show scruple in association with Christians.

5th.—They seem glad to receive tracts, they read Christian books, and they honor the Bible and Christ.

6th.—Many have, I am persuaded, become quite convinced of the truth of Christianity as a system, and all have learned to respect it, and some enquire about it, but none this year have been found to confess it and break away from their people.

7th.—Certainly the school re-acts to the credit and influence of the Mission in general, and is laying broad foundations for the future religious liberty of this part of India, and slowly but surely helping to turn the balance of public opinion to the side of Christ.

BIBLE CLASSES.

1st.—Early in the year, I began an English Bible class for Christians, after the Sabbath afternoon service, the attendance being on the average about half a dozen. They have studied during the year, Messianic Prophecy, Types and Antitypes, Full-filled Prophecy, the Manifestation of the Divine Character in the plan of Salvation, and Striking Confirmations of Scripture.

To better illustrate these subjects, I have prepared some charts during the year. They have manifested much continued interest, and I feel sure that some have been considerably strengthened in their faith in the Bible.

2nd.—For some time past we have held regularly a Sabbath-morning class for the High School students in the school building: this for some time was quite discouragingly attended varying in number from 1 to 15, but lately owing to the Sabbath lessons being made a condition of the school Bible prizes, the attendance has considerably increased.

3rd.—For part of the year, I have had a special class for reading the Bible, at the bungalow, and have had thus quite an opportunity for religious conversation with our own students, and some from the Government High School.

MISS IRWIN'S REPORT.

In this past year my work may be put under two heads, viz: 1st—the study of the *language* and 2nd,—assisting Mrs. Goheen in the *Christian Girls' Boarding School*.

I wish to state here, that I have been interrupted several months in my study, owing to eye trouble, at which time Dr. Wanless kindly interested himself in the matter, and fitted my eyes with glasses, so that now I am able to pursue my studies with comfort.

SCHOOL.

In addition to the study of the language, I have done what I could in assisting Mrs. Goheen in the school. At the beginning of the year, I assisted with the lower classes, but since the close of the hot season, I have had charge of the girls in dormitory work, and also in the sewing classes. This has not always been easy work, owing to my limited knowledge of the language, but we have got on very well. We have

adopted some of the methods of work used in the Asheville Home Industrial School, and have found that they work as well in India as in America. I see quite a decided improvement in household habits and dispositions. In order to encourage thoroughness in work, the marking system was adopted and a prize was offered. This had the desired effect, and on Christmas the prize was given. While the work of a native house is little when compared with that of one in America, yet it seems to me more difficult, because they have no conveniences. For example, the cooking is very trying because they have no stoves with pipes and chimneys, only a little earthen fire place, with no means of carrying off the smoke, consequently the room and eyes as well, are filled with it. Then too the grinding is hard work.

The girls are doing very well in their *sewing*. They have done all their own sewing, and have taken pains to do it nicely. We are trying to bring our school up to the Government Standards in this line, as well as in others.

I have enjoyed visiting, with our missionary ladies, in many homes, but as yet could only look on. It will be a glad day to me when I can go and speak myself to these poor women about Christ, and point them to the Saviour. I have often been astonished to see how eagerly they listen to our missionaries, and then turn away saying, "We have no time, it is our fate." Poor ignorant, down-trodden women, how little they have to brighten their lives! My heart goes out to them in their wretchedness and loneliness, and I long to help them to see in our Saviour a sympathizing friend.

RATNAGIRI STATION.

REPORT OF REV. W. H. HANNUM.

Ratnagiri Station was, according to the vote of the Mission at its last meeting, re-occupied on the the 10th of February last.

All branches of the work had to be taken up anew. The Station has been occupied by the missionaries in person, except during six weeks at the beginning of the cold season, when a change to Panhala became necessary. The following report extends to December 1st.

REGULAR SERVICES.

Regular Services have been conducted twice a Sabbath, and on Thursday afternoon in the church. Mr. Tedford took charge of these while here, and since his departure Khandoba has had the direction of them. The Sabbath morning service has been a Sabbath-school. The average attendance has been over forty, of whom more than half have been the children from the Mission's day schools at Chandewatar, Kerali and Pomendi.

The average attendance at the Sunday afternoon preaching service has been about twenty-five.

The attendance on Thursday has been still smaller. We have also held a brief daily service in the school-room on the compound, in Marathi, attended by those living on the compound, and conducted by Mr. Tedford and Khandoba until August, and since that time chiefly by myself. For nearly three months in the rainy season, a brief service was held in the church every Tuesday and Friday morning, conducted chiefly by Khandoba. The attendance at these was not ordinarily over half-a-dozen.

During two months of the rainy season, a Saturday afternoon service was held in the church, at which twelve chapters of Matthew were expounded in English. The attendance averaged thirty-eight, of whom half perhaps could understand English. The more permanent and appreciative part of the audience, consisted of members of the "Tedford New English School."

The Lord's Supper has been celebrated twice, seven persons participating each time, and the services being entirely in Marathi.

A woman's prayer-meeting has been held every Friday afternoon since the middle of April. The average attendance has been six.

EVANGELISTIC WORK.

On our journey to Ratnagiri in February, Miss Sherman spoke to several groups of people at several villages by the way. Two short evangelistic tours were made from the Station. In April Mr. Tedford and I went as far as Sangameshwar, thirty-three miles north of Ratnagiri.

Mr. Tedford preached to a hundred and seventy men at seven villages, sold a hundred and forty Christian story-books, and distributed many tracts. That region is in extreme need of the Gospel. The people are deeply ignorant of Christ. Sangameshwar has 3,400 inhabitants, with a large rural population around it. In May, Mr. Tedford, Khandoba and I, reached Rajapur, 47 miles south-east of Ratnagiri. Mr. Tedford and Khandoba preached in 12 villages to 440 listeners.

Miss Sherman has paid a number of visits to houses in Ratnagiri within the year, accompanied on several occasions by Mrs. Hannum, Yamanabai, Lakshnabai and Rakamabai respectively; and Mrs. Hannum has also made a few visits with Lakshnabai.

Regular fortnightly visits have been paid to an old Mohamadan nurse by Miss Sherman. This woman formerly lived in a Christian English family and appears to be at heart a true believer. Our native preacher has preached each month in four or five villages and his reports show 4593 hearers in the seven and a half months since his coming.

DISTRIBUTION OF BOOKS.

Since our arrival in Ratnagiri, 900 books have been distributed from the station, nearly 200 being Bibles or parts of the Bible, about 200 being text-books given in the school, and the rest were on Christian subjects. More than Rs. 14 have

been received from the sales of books. This does not include what Mr. Tedford received from sales. Over 3,000 leaflets were gratuitously distributed. Nearly all these were received free from Rev. H. J. Bruce of Satara.

Atmaram Krishnaji a Christian servant employed in the bungalow, gave considerable assistance in selling Christian books. From his work it seems probable, that if there was some one to give his time to this work, much good might be done in informing the people about the way of life.

STUDY OF MARATHI.

I have considered it my chief duty to study the Marathi language. For several months I had as personal teacher a young man of only indifferent ability, but for the greater part of the year, I have had an excellent teacher, a master in the "Tedford New English School." I passed my Preliminary Examination in October last.

OUTLOOK.

It was hoped that by this time our handful of Christians in Ratnagiri might be ready to be formed into a church. The number has however decreased, and no others seem as yet ready to confess Christ. There are now only six adult church members. It is hoped that when a church is organized, it may be presided over by a native pastor.

Circumstances indicate that school-work will be for some time to come our chief stronghold in Ratnagiri. Aside from the schools organized, four vernacular schools have been asked for in Ratnagiri and close vicinity. Men from Rajapur and Malwan have expressed the wish that we should organize schools in those towns. However it will be impossible for the Station to carry on additional schools unless our force be enlarged.

In fact it seems plain that we cannot continue the Pomendi school with the present force of workers. One of the greatest opportunities now open to the Mission in Ratnagiri is for work among the high caste young men in the "Tedford New

English School." Mr. Joshi, the proprietor, has since the arrival of the missionaries, unceasingly urged that the mission take charge of his school. He has addressed a communication to the mission on the subject and placed it in the hands of the secretary. While the missionaries of the Station would strongly recommend the adoption of the school, still this will be impossible without the addition of another male missionary to the Station. In this school I have taught a class in English poetry two hours a week through June, July, and August with, an interruption on account of sickness in July. This seemed to secure the attendance of some of the students at the Sunday services.

Among the many important new points for occupation in the Konkan, it is the opinion of the Station, from all information gathered, that Vengorla is the most advantageous situation. It is on the coast about 90 miles south of Ratnagiri, and accessible in eight hours by steamboat from our Station. It has a population of 17,100, and 80 villages within ten miles around it.

Vengorla taken together with Malwan twenty miles north and Sawant Wadi fifteen miles east, gives an aggregate population of 42,000. Vengorla is only twenty miles from Portuguese territory, and would form a good point for entrance for mission work among the Goanese.

We as a Station would most earnestly request that an addition be made as soon as possible, to the force of missionaries at Ratnagiri. The Station is in great need also of one more native preacher, a Christian teacher and a Bible-woman.

MRS. W. H. HANNUM'S REPORT.

Since our arrival in Ratnagiri, most of my time has been spent in the *study of the language* and in the care of our small household. Aside from the fact that we had a very poor teacher for the first five months, my time of study was

broken for several weeks on account of ill-health. Since that time we have had an excellent teacher, and I have studied with tolerable regularity.

I have gone occasionally with Miss Sherman and Lakshma-bai when it was convenient for them to take me, to visit certain women in their homes. I have a great longing for this kind of work, and am impatient for the time when I can do much of it. On account of the small force in Ratnagiri, this part of the work is somewhat neglected. There are many homes open to us in Ratnagiri, but those who are ready to do the work are prevented by the pressure of other branches of work, while the others are as yet unable to go out independently. I earnestly hope that the Mission may see its way clear to station more missionaries in far away, neglected Ratnagiri, to work among the 8,000 women and girls there.

While Miss Sherman was away, from the 20th of August to September 12th, I visited the two schools nearest the bungalow daily, and was pleased to find that I could hear certain classes intelligently, and thus be of some assistance.

Several times during the year I have been left to conduct prayers at the compound, and I have in my turn led the woman's prayer-meeting.

I assure you it has been a trial not to have been able to do more real active missionary work this year. Allow me to say in closing that I like Ratnagiri very much and am very happy in the work there; I say this because many of you know how much I dreaded to go there at first.

REPORT OF MISS JENNIE SHERMAN.

SCHOOL WORK.

My chief mission work this year has been in the line of school work. In February, a few days after reaching Ratna-

giri, I made an effort to organize a school for the Mahar children living in the neighborhood, so a woman was engaged to collect the children and bring them to the compound school-room.

They were not promising in appearance and they proved not to be very inspiring pupils. Most of them were children of beggar parents, and their aim in life was expressed most pointedly by one of the boys who, when asked one day during a Bible-lesson, why Joseph and Mary came to Bethlehem, replied promptly: "To fill their stomachs." After the school had continued for a few weeks, along came a Hindu festival, and my pupils disappeared never to return.

About the middle of May, chiefly through the efforts of Mr. Tedford and Khandoba, a school was organized in the town, in a district occupied chiefly by Bhandaris; another in Kerali, a village about one mile and a half from town; and a third in a village four miles away, called Pomendi. The town school has since resolved itself into two separate schools—one for girls and one for boys, meeting in separate rooms of the same house. The average attendance of boys at the beginning of June was about 20, of girls 10. The present average in the boys' school is 32; in the girls' 10. The masters in these schools have been very unsatisfactory, being afflicted with laziness. A few weeks ago, the absence of the master, made it necessary for me to take entire charge of the girls' school. I discovered that the girls, probably encouraged by the master, were in the habit of worshipping their slates. This discovery, as well as other reasons, makes me anxious to take the school into my own hands.

The school at Kerali has been most encouraging. It began with 15 scholars last May, and now has an average attendance of at least eighty. The masters are most satisfactory, and both pupils and masters give me every encouragement to visit the school and given Christian instruction.

They were very eager to have a sewing class, so I spend the last hour of each visit with that class. When the sewing work has been given out and all are settled to work, I have one of the Masters read aloud a story from Barth's O. T. Bible Stories, and I ask questions or explain certain passages. I have found singing a good means of teaching the gospel, by explaining the meaning of the hymns verse by verse as I teach them. We always have a good audience of grown men and women about the doors to listen, and they have invariably been quiet and attentive. One day in the rains, I saw a young woman standing close by a window in the pouring rain listening to the singing and talking. The children are mostly Bhandaris and Mohomedans and are unusually bright. At a single examination recently, 34 boys passed into higher classes. The average attendance of boys at Sunday school in town, is 30. When one considers the distance they have to come, this seems a good member.

The Pomendi school began with an average of 15 and has increased to 25. The boys are mostly Brahmins. I have been unable to visit that school oftener than once a week. The secular teaching has been satisfactory, but not more than two hours of religious instruction weekly have been given by Christians. The master attends the town Sunday school occasionally, but the scholars do not come at all. The small amount of Christian instruction that this school is receiving, makes us feel that it should be discontinued unless we can have a larger force of workers.

My present plan of work is to visit the town schools for two hours five mornings in the week, the Pomendi school the sixth morning, and to visit the Kerali school the first three afternoons of the week. I also assist Khundoba at the regular monthly examinations of the schools. Khandoba visits each school twice per week to give Bible talks. In this and numberless other ways he has been an invaluable helper in the school work.

During my absence from Ratnagiri for a short time during the rains, Mrs. Hannum had the oversight of the school work

On Christmas day, a service for the school children was held in the church at which about 90 children and 50 adults were present. At the close of the service, simple gifts were distributed consisting of Christian booklets for those who could read, scrap-books for the smaller boys, dolls for the girls, and sweeties for all. The occasion seemed highly appreciated by all present.

The experiences of the year, have convinced me that school work in Ratnagiri is unusually promising, as an opening for the spread of Christian truth. All our schools already organized, have been opened at the request of the people and with almost no effort on our part. Four other vernacular schools have been asked for in Ratnagiri and close vicinity. Men even from Rajapur 47 miles away, and from Malwan 70 miles away, have expressed the wish that we should organize schools in those towns. However it will be impossible for the station to carry on additional schools with its present force of workers.

EVANGELISTIC WORK.

On our journey from Kolhapur in February, I spoke to groups of people in several towns by the way. Most of them seemed to have little or no knowledge of the truth. At Nanaz a Brahmin widow, with whom I was talking, asked me if Christ did not live in Ratnagiri. My house to house visiting in Ratnagiri has been very irregular, except the house of an old Mohommedan Ayah that I have visited once in two weeks on an average. This woman was an Ayah in the family of a Christian Collector of Ratnagiri, and appears to be a true believer although not a professed Christian. She and her grown daughter have always given me a warm welcome and have invited the women of the neighborhood to come in and listen.

I have paid only about 40 visits to houses during the year

for the purpose of purely evangelistic work. I have been accompanied at different times by Lakshmbai, Rakambai, Yamanabai, and Mrs. Hannum respectively.

We have held women's prayer-meetings each Friday since the middle of April with an average of six in attendance. We have taken turns in leading.

I have continued the study of Marathi during the year with occasional necessary interruptions. My first pandit in Ratnagiri, who was also Mr. and Mrs. Hannum's teacher, was a real failure. He took an unbounded interest in all the private affairs of the family but very little in our progress in Marathi. Since the middle of May I have had an excellent teacher.

PANHALA STATION.

REPORT OF REV. GEO. H. FERRIS.

Upon the return of Mrs. Ferris and myself from America about the beginning of last February, we found Mr. and Mrs. Seiler busy preparing for their home going, and it therefore seemed best that I should spend a short time in Kolhapur, in order to take over the accounts in connection with the Treasurership, and also to assist in the revision, with a Pandit, of Mr. Seiler's manuscript *commentary on Isaiah*. This manuscript has all been gone over, and is now in the hands of the sub-committee of the Bombay Tract and Book Society, and there is reason to hope that it will in due time be published by the Society.

Sickness and an attack of ophthalmia, prevented our returning to Panhala until early in March. During the hot season lack of strength prevented my doing much beyond the ordinary station and church routine work.

I however had a weekly class with several of the Christians,

who were here from other stations—taking the life and character of David for our study.

THEOLOGICAL CLASS.

At the beginning of the rains, we went to Kolhapur so that I might take charge of the Theological Class. The idea in reference to this annual class was not that we were ready to begin a Theological School, but that most of our teachers—as they were all called on to preach as well as teach from time to time—might be better fitted for their work by a few months devoted to the study of the Scripture, Theology, &c. It is our hope, however, that as the years go by, this class may grow in importance, and numbers, until we can make it a full-fledged Theological School, with a three years' course of study. There were only five of the teachers who were able to attend, Ramchandra Jhingadi, Basantrao Thakur, Tayapa Gayakwad, Rama Balakoba, and Babaji Ranbhisi.

Babaji did the best, all things considered, though most of the others did well. One however was much too old to get much benefit from the instruction. In Theology—in discussing the two kinds of creation, from nothing and from pre-existing materials, when I asked for an illustration of creation from nothing, he answered, “If I wished to build a fire and had nothing from which to build it, and went to my neighbors and borrowed fuel &c. from them and made the fire, that would be creation from nothing.”

From one and a half to two hours every Friday, were devoted to hearing and criticising ten-minute sermons, and sermon plans, upon texts previously assigned. Mr. Goheen assisted me in this, greatly to my help and to the benefit of the young men. In these weekly exercises while most did well, Basantrao made the greatest improvement.

While in Kolhapur, I taught a class in the Sunday-School and preached and took charge of daily prayers &c. as occasion required, and after the departure of Mr. Tedford for America,

I alternated with Mr. Goheen for a time in spending Sundays in Sangli, to take charge of the church services there.

TOURING.

We were able to go out for a two weeks *tour* in December and were well received in most faces. From various incidents and conversations with the people, it would seem as though the light was surely finding an entrance. As we drove into, the village of Ayatavadi, we heard the sound of the music of the worshippers of the goddess of cholera, and I feared that but few of the Mahars would come to the school-house and listen to us. But as usual the house filled up and we had a large and attentive audience. I afterwards learned that these religious beggars had reached Ayatavadi just a few minutes before our arrival, and the people had gathered to listen to the music, but as soon as they heard of our arrival, every one left the goddess and her music to come to the school-house. The year before the people had given a contribution of Rs. 2 or 3 in copper and silver coins, besides other gifts, but this year they gave nothing. The worshippers remained playing on their instruments for a time, but finding that no one came to hear them and to make offerings, they went away, cursing the people.

I found the leaflets prepared by Mr. Bruce of Satara, very useful upon this tour.

During the rains there was no work carried on at Panhala as Ramchandra Jhingadi was attending the Theological Class at Kolhapur. The boys' schools at Ayatavadi and Kodoli have been carried on during the year with 30 and 20 names on the respective rolls; while Babaji and Ramji were at Kolhapur, the schools were conducted by Satuba and Santoba.

The *Bible Text Book Account* was handed over to me by Mr. Seiler. During the year I have received accounts of sales, as follows:—

50 Copies were sold by Dr. Bissell, Ahmednagar.
 58 " " " " Bombay Tract Book and Society.
 30 " " " " Mr. Prautch, Thanna.
 7 " " " " Members of the Mission. For all of
 which I received Rs. 158-7-0.

CHURCHES.

The *Church at Ayatavadi and Kodali* has been blessed during the year by being permitted to receive, into full communion, two of the children of the church, and by receiving on profession of faith and baptism, Balakoba the father of one of our teachers. His baptism was the signal for the beginning of a number of petty persecutions on the part of his wife and neighbours. It is said that at present, when the family are alone in the house, his wife is all right, but in the presence of other people, she is very bitter. May prayers be offered up for her conversion to the religion of peace!

Three infants have been baptized during the year. The work at Kodoli is in many respects most encouraging. There is one point in particular which causes us to rejoice, and that is, that of the twenty-six members, two only are employed by the Mission. Three are girls in our Christian School at Kolhapur, one is a boy in the Christian school at Sangli, two are wives of helpers, and eight are men who are supporting their own families by their fields and by day labor as masons coolies. &c., seven are wives of these men, one is a widow who has gone back to Hinduism and must be excommunicated, one is a lame boy who is largely supported by the gifts of different Christians of the mission, and one is the widowed mother of the two helpers. Three of the families are in comfortable circumstances. It is a matter of rejoicing that in one of our churches, the number of members not supported by the mission far exceeds that of those who are in mission employ.

Satu and Santu have continued their evangelistic work during the year. It is always refreshing to meet Satuba and

to see the great joy expressed on his face as he speaks of Christ. For him to live is indeed Christ. He has won the confidence of the people, and I have frequent testimony to the faithfulness of his work.

This great promise which this field gives for work, and the requests of the Christians for a Bungalow there, led me to circulate a subscription paper among the members of the mission for contributions towards this object. Rs. 1,170-15-5 in all were raised, and the Bungalow has been built at an expense of about Rs. 1,600, and is now practically ready for occupancy.

The *Church at Panhala* has remained about stationery. Three infants have been baptized and one of the children of the church has been received into full communion. There was one death—the infant son of Shivaram and Ramkorbai—the first death in connection with the Panhala church, since I took charge of it twelve years ago.

The out-station at Nerla has not been occupied during the year, but I hope that before another year goes by, we may be able to place a man either there or at Islampur, a larger and more important place four miles from Nerla.

The contributions of the Panhala church were Rs. 24-11-4.

One of our church members, has given nearly, if not more than one-fifth of her income for charitable and other religious objects during the year, besides what she has put in the regular church collections.

MRS. G. H. FERRIS' REPORT.

Chinks or vacancies may be filled in a variety of ways, but to describe the method of such filling, after it is done, and the spot made to look as if it had never been, seems unnecessary. However I will give a little account of the way my time has

been used during the past year, after our return from the home-land.

Arriving late in January, we were in time to speed the home-going band who were to make such a wide break in our missionary working force. In March, returning to our old field of labor, Panhala, I at once began our weekly meetings with our Christian women. I also engaged a young Christian girl to help me in a school for girls. After our departure to the U. S. A. in 1889, the school was closed, as there was no one at Panhala to carry on the work.

I had some thirty-seven names on the roll. Only five of these having been in the school before its suspension, and these Hindu, Mohammedan, and Mahar girls not only came to the day, but to the Sabbath-School.

In June I went with Mr. Ferris to Kolhapur, where he was to work, and offered my services where most needed. Mrs. Goheen kindly allowed me to assist each day in the Christian Girls' School, and let me take my turn in leading the woman's meeting. She also gave me the Benevolent Society to superintend. This making of new garments and quilts out of old things, with odds and ends only to deal with, is a puzzling task. Easier many times to cut out and complete the garment in a few minutes on the machine, than to baste and then show others, who have little knowledge of the use of needle and thread and buttons, how it should be put together. In just such work and as a reward of merit, I have found great use for the old buttons given me by friends at home. I visited with Mrs. Goheen some zenanas in the city.

I considered it a privilege to superintend the two heathen girls' schools in town, during Miss Patton's absence of some weeks in August and September.

Always enjoying village work, during the touring season, I found a peculiar pleasure in a visit to our out-station of Kodoli, where we have such a promising flock of Christians,

the majority still "babes in Christ." The women are hard workers, doing almost a man's work in their fields, but God forbid that any fear of contagious disease should keep me from showing my regard for them, and willingness to welcome them as sisters in Christ, in the shaking or holding of hands, which is a great habit of the native women. I have held or shaken many a softer hand, which has felt harsher in my grasp than these toil-hardened hands of these new converts to Christianity.

SANGLI STATION.

REPORT OF REV. L. B. TEDFORD.

Up to the time I left for America, three persons united with the church, having been previously baptized. Two were baptized on profession of faith; and there was one infant baptism. Six were received by letter, thus making a total of 12 accessions to the Sangli Church.

SABBATH-SCHOOL.

The attendance at the Sabbath-School was about 125, and although the non-Christian part of the Sabbath congregation was fluctuating, still we often had large audiences, and I could see a decided increase of attention to the preaching. The people of the Sangli field are beginning to know what Christian worship in a Christian Church means. They know better now to respect the building, the Sabbath, and its services.

REGULAR PREACHING.

Was kept up in the Church on Saturday afternoons at the weekly market, where hundreds of people from the surrounding country come to buy and sell, see and be seen. Sometimes we had large and very attentive audiences.

One cause for thanksgiving is the friendly spirit manifested by the local native officials. Recently during a fierce and hot

persecution on the part of a large number of street fanatics, the principal Hindu officer came out of his house, dismissed the mob, and with a police guard conducted the offending Christians to the Mission premises. Afterwards the Mahomedan Sheriff, unasked, placed disguised police in the church on the Sabbath to keep order.

THE BOYS' BOARDING SCHOOL.

As last year, occupied much of my time. Three hours daily were spent there, teaching, and conducting Bible and devotional exercises. I am glad to report a more apt and willing spirit manifested in the out-of-door manual training, and in the most necessary duties. I can sincerely say that Christian schools (or as is too much the case, charity schools) in India, without some *strict systematic manual labor* skilled or otherwise—are doubtful as to their moulding power upon young minds and bodies. No child of any nationality or color whatever, should be reared in altogether *free* schools.

EVANGELISTIC WORK.

Spending most of the hot season in Ratnagiri, I had the opportunity of looking after the general work of that station and of assisting our young missionaries there. Accompanied by Mr. Hannum, two very interesting tours were made in that great isolated wilderness district. I am confident some work was done by the preached and printed word, that will be heard from in years to come. I hope the time will soon come, when we shall all realize that about one half of the territory proper of the "Presbyterian Mission in Western India," lies in the Konkan between the Indian Ocean and the Western Ghats. And most of the villages of this region most inaccessible, and undiscovered, as it were, have never been seen by any of our number, or warned by them, of the just indignation and power of an offended God. By personal observation, I am impressed with the idea that our paganized neighbours, the Roman Catholics of Portuguese Goa, might by some agency be aroused to a better life. In talking with

some of the people there my impression is that if they really knew more about the religion they were once *forced* to accept, and if they could be made to feel the weight of their priestly yoke, some of them might have the sense and courage to investigate and decide for themselves. What God-sent man with the zeal of a Xavier, is willing to enter this unoccupied stronghold, and make a practical use of his knowledge of Latin in communicating with its people? Surely the Goanese were made to be something more than the caterers and cooks of India, and servants of a degenerated, heathenized, Jesuitized priesthood.

Govindrao has done good work during the year at Miraj. He has made a great many friends, and his general influence among the people seems to have been good. To have had such a Christian family living among those 26,000 souls, is, we trust, but the beginning of greater things yet to be accomplished in that promising city, for Christ and His glory. Not having any school, *Govindrao* has devoted the greater part of his time to preaching in Miraj, Sangli, and the surrounding villages. He has had a pass on the railway from Gokak Road to Karad, and by this means he has preached to the passengers on the trains, and sold a number of books. Altogether he preached in 272 places during the year, to a total of 2,509 persons, besides his talks with individuals. He has made 159 visits to villages outside of Miraj and has preached 104 times in Miraj.

Bhivaji, has given most of his time to his school for Mahars and Mangs in Tasgaon. The attendance has been very fluctuating; the average being about 30; several boys have risen to higher standards. *Bhivaji* has preached mostly in the Mahhar Wada to the people about his school, and seems to have made a very good impression upon many of the people. A number of persons seem to be real inquirers; included in these are several Mohammedans.

People are now much more friendly, which speaks well for

Bhivaji's work. Tasgaon is a very important and promising out-station, and ought to have another preacher.

I was glad to have the opportunity of attending the First Conference of the Y. M. C. A. of India. It met at Madras, the most Christianized part, perhaps, of all India. In seeing and hearing the delegates, I am more convinced that the cause of Jesus has come to India to stay. Not without a struggle however—for Satan's seat I believe is still in India.

India, the darkest of the dark the oldest of the old, and the proudest of the proud—India with its innumerable and most vile gods, causing men to worship everything under the sun except the living God ; and a Satan-founded caste-system that makes everything religion except faith in Christ.

When the Indian Church confesses her inability to cope with such systems, such strongholds, such unprincipled, treacherous, visible and invisible foes of darkness, the God of light and might will come forth and fight her battles for her.

REPORT OF W. J. WANLESS, M.D.

Our second year of service in India has come and gone, and with it new and varied experiences. Since our last annual meeting our Heavenly Father, in His love for us, and for His own glory, has peculiarly tried us by taking from our home its youngest and dearest member. I need scarcely say that this has been the severest of our trials in India ; but He who has been better to us than all our fears, has turned our mourning into joy by the gift of another precious babe, and in this gracious way He has dispelled the sadness and gloom which had over-shadowed our household. God has been very good to us for we know He can make no mistakes ; though now we see through a glass darkly, then shall we know even as we are known.

LANGUAGE.

My chief work during the year, of course, has been the study

of the language. For six months of the year I was fortunate in securing the services of a very good pandit; four of the other six were spent with a less qualified teacher; the other two without any teacher. After not a few interruptions and changing of teachers, I am happy to report having passed my final examination in the language. With this burden off my mind, I have begun to breathe more freely, as I feel that I am now a full-fledged missionary. With knowledge however comes a feeling of new responsibility. God has given me the power of speech in this foreign tongue among a heathen people. O that He may also give the power to speak for His own glory, and the salvation of those who yet sit in darkness and in the region and shadow of death.

MEDICAL WORK.

Next to the study of the language, my time has been mostly taken up with the medical work. I have attended the Dispensary almost daily during the year, (Sabbath excepted) giving the hours between nine and twelve to this work, and very frequently an hour or two in the afternoon as I was required to perform operations. The Dispensary at Sangli was open 223 days during the year. The Dispensary at Panhala 77 days. The total number of new patients treated in both Dispensaries was 3,660, and the total number of attendance 7,274. Of the whole number of new patients 28 per-cent. were children, 72 per-cent. adults; 70 per-cent. were males, 3 per-cent. females. According to caste or religion, 4 per-cent. were Christians, 4 per-cent. Brahmins, 37 per-cent. low caste Hindus, 38 per-cent. caste Hindus, 5 per-cent. Jains or Buddhists, and 12 per-cent. Mohammedans. 181 operations were performed during the year, 12 of these were done under the influence of chloroform and 24 under cocaine; the rest were done without the influence of an anesthetic, being mostly simple operations performed in the Dispensary.

In addition to the work of the Dispensary, 24 patients were treated in the two native houses on the compound reserved for

operation cases. Owing to the unsuitable accomodation, only selected cases could be admitted. Most of these were performed upon the eye. The others included one amputation of the thigh, and a few other operations upon the upper and lower extremities. The average residence of these patients was $15\frac{1}{2}$ days each, and four were treated as in-patients in the Panhala Dispensary, during our residence there in the hot season.

A bath-room in the Sangli bungalow, has continued to serve as an operating room, at times, much to the dissatisfaction of the operator, and the annoyance of the occupants of the bungalow. Mrs. Wanless assisted me in most of the operations performed in the bungalow. I made 85 personal visits to the homes of the sick, including some of the highest caste families in Sangli and Miraj, and one visit to the Chief's palace at Kurandwad.

401 villages in all were represented in the Dispensary during the year, some of which were over 100 miles distant, a great many from 25 to 75 miles, the average distance being about 15 miles.

The sum of Rs. 489-10-0 received as fees and voluntary gifts, Rs. 89-4-0 for the sale of medicines, Rs. 86-6-2 for the sale of empty bottles, medicines, measures, and ointment boxes. Mr. Wadia, a Parsee gentleman in Bombay, has very generously furnished the Dispensary gratuitously with all the empty bottles sold and given to the patients. My Christian tin-smith Krishna, who was baptized by Mr. Tedford last January, has made all the medicine measures and ointment boxes which we have sold to the patients.

EVANGELISTIC WORK.

The *preaching* in the Dispensary has been mostly done by Somaji my medical assistant. Sayad and Govindrao have preached occasionally. From half an hour to an hour, has been spent daily in preaching to and instructing the patients, previous to the giving out of medicines. Since last May, I have

been able to take some part in these services often having relieved Somaji altogether. I have esteemed this a great privilege after the seemingly long months of patient (?) waiting, before I was able to take any part in the religious work in the vernacular. I have also appreciated the many opportunities for personal conversation with the patients, regarding their spiritual diseases. Sayad and Somaji have faithfully spoken to the patients while giving them medicines, urging them to forsake their idols and turn to Christ the great physician of souls.

Many hundred tracts, sent gratuitously by Rev. Mr. Bruce of Satara, were distributed among the patients. More than a hundred gospel portions were sold to those who could read. Scripture verses have been pasted on the bottles, and each patient was given a Dispensary number, containing suitable scripture texts, setting forth the way of life."

I was obliged to dismiss Keshab several months ago owing to neglect of duty and disobedience. Since then Sayad, and for the past six weeks Rufus, have aided Somaji in the compounding. Malu, the Dispensary care-taker, has been much more satisfactory than formerly. Mrs. Wanless having taught him English for several months, with the good effect of stimulating his ambition. The young man Rufus sent to me by Mr. Goheen to study medicine, promises well. He was baptized in infancy, being a son of Christian parents living at Belary. He was received into the Sangli Church on confession of faith, at the last Communion. He has passed the middle Anglo-Vernacular examination of Madras, and speaks English very well indeed. He and Sayad are preparing to enter the Agra Medical College next July, Dr. Valentine the Principal, having promised scholarships for both.

As for definite *visible* spiritual results of the Dispensary work there are few, if any. Not a few promised to give up idol-worship and accept Christ, and some went so far as to break their sacred beads in our presence, in order to express

their sincerity. One man after hearing the preaching, said that he had already forsaken his idols; but when we questioned him regarding the sacred beads on his neck, his boasting gave place to quietness. However, he said, "that he would throw away those beads when he got home." We said, "why not do so here if you are in earnest." He replied, I will throw them into the water near my house; but we replied, here is water behind the Dispensary, why not throw them in there. He said, "I will" and he did so. We then learned that by throwing the beads of this certain goddess (the goddess of plagues, disease, &c.) into the water, the people believe they will gain merit; hence this man's readiness to dispose of his sacred neck-lace for our satisfaction. I fear many of the pretensions of the people have been of this nature, for Satan has verily blinded their eyes, with an inconceivably fearful blindness. Still we cannot but feel that the Gospel as it has been carried to those 400 villages, will one day bear fruit in the salvation of souls. The past year has been another of scattering our bread upon the water, it will return again after many days we have God's own sure word of promise. The cases treated on the compound have been the most hopeful cases spiritually. Some of these seemed to manifest a real interest in religion, through which they were being thus benefitted bodily. Most of them promised to forsake their idols as they were led to see the foolishness of them, but none had the courage to openly confess Christ. These patients and many others who might have come to us, had we had a place to put them, impress us more and more of the need of a hospital, and we praise the Lord for the hope of having one soon.

During the month of June and July, my wife, and I held Sabbath services in the Miraj railway station in English for the Eurasians living there. The average attendance was from six to ten. Owing to Mr. Tedford's departure to America, this work had to be given up reluctantly.

Since September 1st, I have been temporarily in charge of

the Sangli station, but owing to the study of the language and the work already in hand, I was unable to do any kind of justice to this increased responsibility. I was however thankful to have been of some service in directing the station work, and in relieving the native helper now and then, as occasion required. For six weeks, I superintended the Sabbath-School in the town chapel, the average attendance of which was about 100, two-thirds of which were made up of the Christian Boys' School and Girls' school for heathen children.

I have added the reports of the two native helpers under me, Govindrao at Miraj, and Bhivaji at Tasgaon, to Mr. Tedford's report as they were in his charge most of the year.

In closing, I desire to praise God for the measure of health and strength he has given my dear wife and myself, and for the precious privilege of being to some degree a co-worker together with Him, in this great work among the heathen.

REPORT OF MRS. E. J. WILDER.

In looking over the past year, although there have been trials—yet I have met with much to encourage—and can truly say, “Hitherto hath the Lord helped us.” My chief work has been in connection with schools. For a time, I aided my daughter in the Boys' Boarding School, when her task seemed too heavy, for want of competent teachers. But my attention has been given more to the Girls' school—which is under my care. This school was on February 5th moved to a Musalman's house in the town, and it has done better than last year. Parents are beginning to appreciate education for girls, still there is much prejudice to be overcome. The Christian woman, Dayabai, who teaches the school, has been faithful and patient in her work; but we find the frequent absences for feast days and weddings, very trying—and disfavor has been shown to our giving Christian instruction, and to the older girls attending church services. Some of the parents say it is quite

enough if their girls are taught to read and write and some Arithmetic, but what is the use of their girls learning the Lord's Prayer and Ten Commandments, and the Catechism? The children seem to like their Christian lessons especially Bible stories, and they like to come to the Sabbath service, and to sing Christian hymns. This girls' school has 49 names on the register, but the average daily attendance has been only about 17. While it is a pleasure to teach these girls from heathen homes, yet the right training of the sons of our native Christians, seems a much more hopeful work. We hope some of them may become preachers and teachers, and that all learning industries, will not only become self-supporting but be good examples of Christian living to the heathen around them. We feel that we have great cause for thankfulness that this year so many new missionaries have come to aid us in our work, and that one who came to conduct industries finds, while learning the language, choice opportunities for teaching the Scriptures and helping to build up the Christian life of the school. We have during the year, met with some encouragement in our Sunday-school work—especially in the village of Budgav, where we have had two audiences on Saturday mornings in or near to the Government school-rooms. We have had a similar exercise with the children on Friday afternoons in the Mahar wadi of Sangli. The willingness of children to learn Bible verses is encouraging. While talking with a group of Government school boys at Panhala, I began to repeat the Bible verse, "God so loved the world," when a bright lad said, "I know that verse." He repeated it so well that I inquired where he had learned it. He replied, "in the Dispensary. I saw it hanging there on the wall and I read and learned it." Illustrated cards and leaflets have been very useful in attracting children and the children become a nucleus for gathering a crowd who listen quietly to reading or to a preaching service. In this work we have often had with us a native helper or a Bible-woman. I feel that our hope for India is largely in the children. I often wish that little circulating libraries might be kept among those who are

good readers. Surely a host of young men and women are needed to spread the gospel around in the villages of the Kolhapur kingdom, and these native states where there are so many good readers, girls and boys taught in Government schools. Our church Sunday School in Sangli has been one of the most interesting parts of our work. We hope these dear children take to their homes and friends some of the truths that they learn in our church. The presence of the girls' school encourages women to come, but as yet the few who come cling to the door-way. I find that during the year I have paid 28 visits to villages, mostly in the vicinity of Sangli, and some 90 visits to homes. In most of these visits I had the company of my daughter. Everywhere we were welcome. It may be sometimes from curiosity, but the women listen attentively as we invite them to accept of Christ as their Saviour. We see hopeful signs. The people seem to be losing faith in their idols, but we long to see more of them turning to Christ. For this, more earnest prayer is needed for the Holy Spirit's power and working.

We find most of the homes so close, and so dark, that we prefer meeting women on their door-steps or near wells, or on the verandah of some school-house, or under a tree—where if we begin to read or talk to some one, a large audience soon gathers around us. We have met with some touching incidents, making us feel that these women are our sisters, with hearts and sensibilities of woman-kind the world over. In one village we noticed that a woman who sat before us was weeping. When asked the reason for her tears, she said, "O it was just seeing you as mother and daughter together, so reminded me of my own mother who died some years ago." The story she told of her sad loss, gave us an opportunity to urge her to accept of Christ as her dearest Friend. A grandmother said to be over ninety years old, told us that she had traveled every month to Pandharpur for 25 years—this journey of some 100 miles being mostly made on foot. When I asked her why she did not make a part of her journey by rail-road, she said,

"My god Narayan would not be so well pleased if I should ride." I said to her, "but you are too aged and infirm to go on foot so far. The true God is kind, and merciful, what He wants of us is a true heart-service." To the question of the profit of all her journeys, she replied "O what profit! Why should God leave me thus? Why are my grand-children dead? Why is my son a poor Fakir and why am I thus?" She said, "the life of an aged woman is very miserable." When told that it is not so if our lives honor the true God, she said "Oh how can our lives honor God. No, no, as it is written in our foreheads (meaning as is our fate) so everything comes to pass." This woman mentioned Kashi, (Banares) and seven other noted shrines that she had visited, but she added, "We should not speak of it, He knows." The poor creature seemed to take refuge in the thought that even sin could not remove us from God. She said, "Our breath is from Him, and though we wander we are His." Very subtle is Satan in perverting thought where he cannot lull it. The attendance at our women's prayer-meeting every Tuesday afternoon has been larger than last year. Some heathen women and school-girls often attend. Twice our meeting has been held in the girls' school-room in the village where the attendance was large. Schools are helpful in giving us access and influence among the people. Opportunities for Christian work in Sangli seem almost unlimited in schools, among the sick, and visits to homes.

We were alone in charge of the school and station work, some six weeks of last hot season. We missed not only our missionaries, but the native preacher Khandoba. At his last church meeting our hearts were touched as he reviewed his eight years in Sangli—with weeping, and yet with hopefulness he left us to help our new missionary Mr. Hannum in his work at Ratnagiri. As we enter upon the duties of a new year, we hope our friends will remember us in their prayers, that we may have more of the Holy Spirit's help during the year upon which we have just entered, and that His richest blessing may rest upon all the work of our dear Mission.

REPORT OF MISS. GRACE E. WILDER.

BOYS' BOARDING SCHOOL.

During the first term, from January to the last of March, the chief event of our school life was an Annual Examination. This was conducted by Shivaram Masoji on the 25th of March. Twenty-eight boys were examined. The 2nd and 4th Standards showed the best work, but as a whole our grades were low. The examination was of value however in showing defects, and also helping to impress the fact that rising to a higher Standard is dependent on faithful study. This impression was strengthened later, by requiring a boy of the 4th standard to pass a **private** examination in two studies in which he had failed.

On the 5th of June, school re-opened with an attendance of 22, which increased the following months to 30 and 36.

Two of these boys are less than eight years old, and two others being employed by Dr. Wanless, do not attend school more than one hour daily. Twenty-three of the boys are children of Christian parents, and of the remaining thirteen, five have been baptized on their profession of faith in Christ. One of these Tatya—a Maratha boy—was an entire stranger to me. For weeks he was very slow to learn, then came a marked change. Annoyed to see younger boys ahead of him, he took hold of study in earnest. During vacation, while on the loom work, he recited to Amrita. Long after Tatya had expressed a desire to be baptized, he was kept waiting, to better understand the heart-change required to become a Christian. The week finally arrived when he expected to be received. That week a party of boys went out to a neighboring field, and annoyed the farmer by pelting stones at his hut. Tatya seemed to especially take to heart the reproof for this. The following evening when walking with me, he said—"I think I should not be baptized this Sunday." When I asked why, he referred to the wrong doing of the previous night.

Some days after his baptism, Tatya's sister appeared on the compound. She said a few words and left in anger. When called back, she would not return.

Of the boys from heathen homes, three came from Herla. Two were soon followed by their fathers who insisted on taking them home. Seeing the determination of his father, one of the boys weeping bitterly came to me to intercede for him. We reasoned and urged, but the man insisted, and Dadu sorrowfully left us. The other boy disappeared. At night we learned that he had taken refuge with a Christian in town. The father's claims in this case seemed especially strong, as he is ill and poor, with a family of little children. I advised Sawala to go home, but finding him intent on staying, I finally asked his father if he wished me to positively refuse to let Sawala remain. He looked thoughtful and soon left.

Another boy whose father was a patient, has not returned this year. I hear that he had started to come, when men followed him and took him back to Ashta.

The question has been raised as to whether it is wise to take heathen boys to live among our Christian boys. This year we have had reason to say—may God send us many more boys from heathen homes!

With one exception, these have not been the troublesome ones, but have proved rather more willing and faithful in manual work than some of our Christian boys.

In this work department, I have greatly missed Mr. Tedford's assistance. No hour of the day so tests the boys, and I might add, the teacher also, as the work-hour. The spirit to shirk or to do work in a shiftless way, or with a ruffled spirit, has proved repeatedly the necessity of our making more of manual work.

For any lasting effect on the character of the boys, must we not continue this as an element of their school life, even to Matriculation?

One month a Brahmin boy was a pupil. He wished to eat with our boys, but we feared to allow this, until he should break caste for Christ's sake.

His regular appearance at church among Christians, brought down upon him ridicule and abuse, and he found difficulty to get cooked food. He still continued to come to me until one morning, as I afterward heard, he was while asleep carried to the station, and sent by some Brahmin to Kolhapur.

The little boy Daji whom I found in Wadi as deserted by his mother, returned this year and did well in study. Dr. and Mrs. Wanless had just helped to nurse him through a severe illness, when one day, while I was absent from the bungalow, his mother came and took him away. Our utter dependence upon God in the getting or the keeping of a single boy, has been proven not alone in this case. Since October vacation seven boys have not returned. One of these telling me of his being persecuted for not worshiping idols, said,—“The people say, if your food is refused, you will do it.” I answered—“If you cut my throat, I will not worship idols.”

During this year, four boys have united with the church—three of these being sons of Christians.

Dr. Wanless has helped in Sunday-School lessons and Mr. Jolly has, through an interpreter, given explanation of a Bible chart. In daily recitation, the two higher classes have completed a study of the life of Christ. These lessons have helped to make very real to us the personality of Jesus.

The health of the school has been good. We had cause for special thankfulness that when small-pox was prevalent and one boy was ill, the rest were preserved from it.

One of the trials of this year has been difficulty to get teachers. My former master was discontinued in hope of a Christian master. This one failed me and after waiting for

another, he decided to accept a railway appointment. My one Christian master also left in October.

A compensation for the hard places, has been the help of the older boys as given voluntarily in dishing meals and keeping order.

SCHOOL IN TOWN.

Vitha's school in the Mang Wada has continued with an attendance of ten to seventeen pupils. During two months several children were ill with small-pox. Five boys and one girl now read. At the religious talks given in the school-room one man is repeatedly present. He has expressed a desire to be baptized.

VILLAGE WORK.

This should be reported by Mother for she has been the more faithful. I have often accompanied her Saturday mornings, and have been several times to Miraj Wednesday afternoons. Vithabai's school gave me an introduction to Mohamedan women.

VISITING

In this work I have been greatly helped by Dayabai a Christian widow. Having a knowledge of Hindustani, this woman is welcomed in Mohamedan homes.

We both greatly desire to do more of this work, but not because we find a ready acceptance of truth. No, the fact was expressed by Dayabai when alone with me one evening; she said, "We tell them and they listen—what more can be said?" To feel their need and call upon God—this is their lack.

We do at times hear expressions showing thought. One morning in the Fakir's quarter, a listener in the group said—"While we are here a desire for God comes in to our hearts—then bad desires return. Will God take away the bad mind and give a good mind, if I ask Him?" This man said he comes to our service in the Chapel.

In the Chambar Wadi, a man said, "Sin is what keeps us from coming to God." He gave the story of a renowned de-

votee who was asking alms, when the woman of the house, in anger, hurled a shoe at him. The old sage quietly picked up the shoe, and instead of taking the deed as an insult, he accepted it as alms, and carrying it to a river-side began to wash it. As the dirt spots disappeared from the shoe, all bitter feeling fled from the old woman's heart. As the washing continued her heart was melted to repentance, until in grief she flies to the old sage. She confesses her sin, and promises to leave home and friends to lead the life of a devotee. Now the woman did this when her mind was cleansed. Sin keeps us from God; this was the man's thought.

On our favourite drive, we have met ant-feeders—Maharwadi women. As we stepped across a ploughed field to speak to them, one cautioned us about our steps. These women were carefully searching out spots where ants could be seen. Over these crevices, they sprinkled a mixture of flour, sugar and oil.

One paused, turned towards the setting sun, and clasping her hands together at her forehead, stood in the attitude of prayer. "This is great merit," said one. "Who comes out here to feed these creatures?"

I have been much encouraged by the case of a merchant from Jamkundi. He seemed truly concerned. One morning after reading to me passages in John's Epistle showing the Divinity of Christ, and the necessity of believing on Him, the man said—"It is done in my heart, all that is left now is the confessing it before my friends." After prayer, he said—"The taking baptism is left, but I will, that too is as if done."

This man has gone to his village promising to return.

I have this year received thirty-two rupees from the sale of books.

The preaching service in the town Chapel Saturday afternoons, has been a bit of regular work in which I have assisted.

Acknowledgments.

The following donations, received during the year of 1891, are thankfully acknowledged :—

<i>For the Christian Girls' School, Kolhapur.</i>			
	Rs.	A.	P.
Guinneth St. S. S. Brooklyn, L. I.	28	11	4

For Repairing Kolhapur Church.

Mrs. E. J. Wilder	50	0	0
Miss Grace E. Wilder	500	0	0
Woman's Benevolent Society, Kolhapur.....	45	0	0

For Mission High School.

Missionary friends	900	0	0
Rev. John Gillespie, D. D., Visiting Secretary ...	25	0	0

For Kodoli Bungalow.

Missionary friends	970	13	1
Mrs. Shove, Woodbury, Conn. through Miss E. T.			
Minor	\$ 10·00	30	0 0
Friends, through Miss. A. M. Jefferson ...	\$ 20·00	60	0 0
A. F. Hall	\$ 2·00	5	12 0
"Lemon Squeeze," Chesapeake City M'd...\$ 27·00	79	6	4
Rev. John Gillespie, D. D. Visiting Secretary ...	20	0	0
Bhimabai Thakur	5	0	0

For the Teacher in Girls' School Sangli.

Mrs. Mason and Miss Lockwood, through Miss			
G. E. Wilder	\$ 12·00	33	12 3

Total Rs.....2,753 7 0

We would also express our thanks to Col. Wodehouse, for the use of the Tower Bungalow, at Panhala, during our Annual Meeting; to Dr. George Sinclair and Mrs. Sykes, for continued kindness to our Missionaries and native Christians; to Miss Little for interest in, and examination of, our Christian Girls' School; and to the Bombay Tract and Book Society, and the Rev. H. J. Bruce, for leaflets sent us for gratuitous distribution.

TABULAR STATEMENT FOR THE YEAR 1891.

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STATIONS.	On the Field.		Out-stations.	Male Missionaries.		Catechists.	Christian Teachers.	Bible Readers.	No. of Churches.	No. of members, Adults and Children.	Communicants.	No. of members from first Adults and Children.	Received this year on Certificate.	Received this year on Examination.	Infant Baptisms.	Dismissed to other Churches.	Suspended,	Deaths.	No. of Schools.	No. of Pupils.	No of Sub-Schools.	No. of Pupils.	Rs. A. P.
	Female	Ordained																					
Kolhapur	2	2	2	2	2	3	6	2	1	118	71	286	3	4	10	8	2	5	8	450	4	350	220 0 0
Ratnagiri	1	2	1	1	1	1	...	...	...	...	6	..	...	...	...	...	...	...	4	173	1	45	36 5 0
Panhala	2	1	1	1	1	3	3	...	2	74	53	91	...	4	6	...	...	1	3	85	3	125	45 0 0
Sangli	2	3	3	1	2	2	3	...	1	37	21	55	6	7	2	4	*1	1	4	100	1	75	?
Total	6	7	11	5	9	12	2	2	4	229	151	432	9	15	18	12	3	7	19	808	9	590	?

*Restored.

